Womens Issues Made Simple

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Contents

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point

Explains in a clear language the special rules Muslim women must follow during their menstrual cycles and at other times to achieve ritual purity. It has as its strengths, a systematic layout that helps to chart the sometimes complicated territory that these rules have come to form. The copious use of examples and scenarios greatly helps to make the laws and rules accessible and understandable. Hence, this book goes a long way in filling the large vacuum and need that exists for practical guidance on this subject.

Author's Preface

Before I came to Qum I had many questions regarding specific issues related to women, the Islamic rules women must follow. One of the main issues all women face is that of different blood cycles. There are a lot of Fiqh (Jurisprudence) books that cover these sensitive topics for women, but I often found them very confusing for myself.

Alhamdulillah, joining the Houza (Seminary) in Qum helped me in understanding these confusing issues. Apart from wanting to share what I learnt, I wanted to make my life easy so I decided to write a very simple book that talks mainly about different issues women face.

In this book we will be mainly discussing different blood cycles and the different

women who are special in their own way. When you read this book you will be able to figure out what kind

of a blood cycle you have and InshaAllah you will be able to perform your duties as .per the laws of Islam, which is obligatory on all of us

This book is written according to the rulings of Ayatullah Khomeini and Ayatullah Seestani. Although most of the Maraaji' have similar views on these issues, it is important that sisters who follow other Maraaji' should check with their own Marja`, .because there may be minor differences in the rulings

I would like to thank my teacher Khanum Ferozi (from Jum`iat al-Zahra), who is such a great teacher. I used to dislike the subject of Fiqh, but Khanum Ferozi taught us so !well, that I started loving this subject so much I decided to write about it

.I would also like to thank my husband who encouraged and helped me a great deal

.My sincere thanks to Brother Shuja Ali Mirza for all the help and input

I would like to dedicate this book to my late mother, Syeda Rabab Sultana Razavi and .my late mother in law Tahera Begum Arastu

Batool Arastu

Qum, Shawwal ۱۵, ۱۴۲۶/ November ۱۸, ۲۰۰۵

Introduction

All things are from God and to Him they all return. God as the ultimate Creator and Sustainer of creation, presides over its origin, unfolding, and end result. All things essentially refer to Him, and all matters only gain any meaning in reference to Him. .Man is not outside of creation and hence falls under this general principle

The realization of his essential nature prefigures the goal and

final end of man’s purpose and existence. God, in His infinite Mercy, provides and makes easy the way to this final end and destination of man. This “way” is nothing other than religion. Religion takes man from where he presently stands, as a limited creature who in his earthly nature is very weak, and ushers him towards his infinite .Creator who informs the essence of his spirit

Now, as the Creator is one and encompasses all aspects of existence—being the ultimate Totality, His way or religion encompasses all aspects of man’s being. So no .religion is a true religion unless it addresses all the needs of man in his journey to God

Religion must, by definition and on principle, shed light on all matters of man’s earthly and spiritual life. Earthly, insofar as the material earth is where man has been placed, and insofar as he has been given a physical body made of earth. Spiritual, insofar as the metaphysical heavens are where man has to return, and insofar as he has been .given a spirit that is of divine inspiration

Islam, as the final religion for mankind and in its terminal and conclusive nature, has been given the most comprehensive of all “ways” or directives that direct and regulate man’s activities towards his true destination. These directives cover man’s .three aspects of body, soul or mind, and spirit

Among them there are those that deal with doctrine, beliefs, and man’s intellectual life. Others pertain to his heart and soul, and

define the proper emotional etiquette that he is to follow as a moral being in the path of self-purification, and outline the correct ethical behaviour towards his fellow human beings. Others yet apply to his physical being and actions in the material world —whether acts of worship and their prerequisites, or the worldly dealings and .interactions that he is involved in with other human beings

In its comprehensive nature, Islam applies all of these directives or laws to all levels of humanity—personal, social, and political. But not everything can be done all at once, hence Islam advises a practical course to follow. It asks the individual human being to "first" locate himself in the universe by understanding his relationship with his Maker and apply his will according to this understanding in the domain where it can be .applied from the outset—that is on his own self

Hence, a personal routine of worship (which is the only appropriate action with respect to the Perfect Being who holds his very existence in His hands) is what is called for. But even worship is too much to be done all at once, and it too requires other smaller acts which prepare the worshiper and set the scene, so to speak; hence ".the idea of "ritual purity

Ritual purity is an idea that is found in all religions. It requires that the worshipper be in the right physical and mental state, so as to make the spiritual state that the particular act of worship aims for

more probable. Now as the physical and mental characteristics of human beings differ according to their mental or physical health, their age, or their gender, it would not be worthy of an all-wise and all-knowing Creator to allow the state of ritual purity to be achieved by all these different types of human beings in the same way. Hence there exist different laws of ritual purity for the different classes and states that human .beings hold

Women, being the childbearing members of the human race who as a consequence of the fact undergo menstruation and postnatal bleeding, have special laws of ritual purity. These laws have been carefully derived by jurisprudents from authoritative .sources and are firmly based in the written and oral tradition of orthodox Islam

Developments in jurisprudential methods and the natural accretions that the outcome of such methods is given to, has meant that a vast and very accurate set of rules has been collected over the centuries. The vastness is such that there is felt the danger of the average woman not being able to navigate her way through the rules, or perhaps .worse, of her losing sight of the forest for the trees

To start with the second of the two, it can be said that the danger of actually getting lost in the details of the rules of ritual purity and forgetting the purpose of worship, religion, and existence itself is a very real danger. It is, in the example of navigation used above, akin to

being fixated on the compass and totally unaware of both the beautiful and awe inspiring scenery on the way and the final destination of the voyage.

For on the one hand, the laws of religion are not self-serving and are meant for something beyond themselves, and on the other, these particular laws are just a small subset of the entire corpus of laws that incorporate God’s will for mankind as a whole. To take the part to be the whole is as great an error as one can make.

This is because there exist laws which tell us to look around and see the beauty and majesty of God in the horizons that our ship is slipping through, and in our own selves, as captains of the ship; not to mention the great number of precepts which delineate not only the method and manner of our coexistence with the other passengers on the ship, but order us to get to know them—as this leads to knowledge of ourselves and of God.

In short, Islam is comprehensive and all of its laws taken together give us a beautiful and balanced picture. Taking any one part and making it bigger than it is gives us a distorted picture and a grotesque caricature of the beauty that God meant for us to experience in the journey to Himself.(۱)

Having mentioned the necessity of seeing the whole of Islam—laws and all—to appreciate Islam’s beauty and integrity, it is important to realize that we can not

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۱- It is a noteworthy fact that Imam Khomeini (r) in his historical lectures on Islamic Government that changed the destiny of mankind in our century, actually mentioned menstruation three times. He said, “...the servants of imperialism declared that Islam is not a comprehensive religion providing for every aspect of human life and has no laws or ordinances pertaining to society. It has no particular form of government. Islam concerns itself only with rules of ritual purity after menstruation and parturition. It may have a few ethical principles, but it certainly has nothing to say about human life in general and the ordering of society. ...In order to make the Muslims, especially the intellectuals, and the younger generation, deviate from the path of Islam, foreign

agents have constantly insinuated that Islam has nothing to offer, that Islam consists of a few ordinances concerning menstruation and parturition, and that this is the proper field of study for the mullahs. ... [Hence, I ask you to] present Islam to the people in its true form, so that our youth do not picture the mullahs as sitting in some corner in Najaf or Qum, studying the questions of menstruation and parturition instead of concerning themselves with politics, and draw the conclusion that religion must be separate from politics..."

do so immediately and we are, by the nature of things, obligated to start with an empty canvas and to build the final picture piece by piece; every piece being just as .important to the whole as any other vis-à-vis the required completeness

So from this perspective which calls for wholeness, all parts of Islam and hence all parts of Islamic Law, fiqh, gain relatively equal importance. As a result, in principle it is just as important to have knowledge of the section on prayer as it is to be fully aware about the rules of inheritance or to understand the laws relating to slaves. But we live in the real world of limitations and there are aspects of the Law that pertain to us not only in principle but also in a practical and experiential sense. This means that practically speaking those parts of the Law that are pertinent to us assume a greater .importance and we are called to follow them first

The book that you see before you has as its goal the simple and uncomplicated exposition of that part of the Islamic Law that, at any given time, pertains to one half of humanity during most of their conscious adult life in a real and practical way. The text explains in a clear language the special rules and methodology that women must follow during their menstrual cycles and at other times to achieve ritual purity. It has as its strengths, a systematic layout that helps to chart

the sometimes complicated territory that these rules have come to form. The copious use of examples and scenarios greatly helps to make the laws and rules accessible .and understandable

It is perhaps not the first book of its kind, but it can be said that it is one of the best. Moreover, given the fact that most scholars of Islam who teach in the Muslim world are men, for whom these issues—though formally studied—are not experienced realities, and hence are either easily forgotten or talked about with hesitation, a .proverbial "blind spot" has come into existence

This book helps in eliminating this blind spot and in filling the large vacuum and need that exists for practical guidance with respect to this subject. As such, the author must be commended for both having realized the need in question and for having made the .valiant efforts in responding to it in the way that she has

We ask Allah to help us follow all the laws of His final religion in the best and most .complete of manners

Shuja Ali Mirza

Qum, Islamic Republic of Iran

Dhil Q'adah, ۱۴۲۶ / ۴ December ۲۰۰۵ ۱

Preamble

point

Allah (SWT) has created all women, but each individual woman is different. For example every woman has her own unique blood cycle. In Islamic law there are different rules for the kind of blood seen by a woman. There are specific rules for Haidh, Istihadha and Nifas. It can often be very confusing for a God wary woman to understand

what state she is in and follow the necessary rulings according to Islamic Jurisprudence, so that she can seek closeness to Allah (SWT). First, let us talk about .the different kinds of blood seen by a woman

Different Kinds of Blood Seen by a Woman

:There are ٣ types of blood that a woman may see

- (Istihadha (irregular blood discharge during the month
- (Haidh (period or menstruation
- (Nifas (blood after childbirth

Istihadha

point

Istihadha is a type of blood seen by women where the discharge is irregular. In order to better understand the rules of istihadha and the different types of istihadha let us :follow the eight simple guidelines below

Verification of what kind of blood it is

.If the blood seen has the following conditions, then it is istihadha

If the blood seen is not part of the regular menstrual cycle

(If the blood seen is not Nifas (blood seen after childbirth

If the blood seen is not from a boil or from surgery

Signs of Istihadha

:Blood seen at the time of istihadha usually has its own distinctive features. It

Is usually yellowish in color

Is not thick

Is cold

Comes out without force and without burning

However, there are always some exceptions. A woman may see istihadha blood that .is red or dark, thick; warm or that comes out with force and burning

Types of Istihadha

After following steps ١ and ٢, that is after one verifies that the blood seen is istihadha, the next step is to know what type of istihadha it is, as the rules differ for each type. To determine what type of istihadha it is, one must place cotton on the surface of the vagina and see

how much blood soaks the cotton. Below are the three different types of istihadha :one will determine after the test

Qaleelah (Little flow): when tested on a piece of cotton, blood is on the surface and .does not show on the reverse side

Mutawasittah (Medium flow): when tested on a piece of cotton, blood seeps in and .maybe seen on the reverse side. Blood does not stain the underwear

Katheera (Excessive flow): when tested on a piece of cotton, blood flows out from the .cotton and leaves a stain on the underwear

Note: The best way to examine the type of istihadha is on a piece of cotton, because on a sanitary pad the blood is absorbed and usually a sanitary pad has a plastic base .to avoid leakage. Hence to determine the type of istihadha cotton should be used

Rules of Istihadha

point

Having determined the type of istihadha, there are now different rules for the different types of blood. We have already talked about how to determine the type of .istihadha blood above

(Rules for Qaleelah (Little flow

Wash the surface of the vagina

Change the cotton

(For each prayer perform one new wudhu (ablution

All other kinds of worship where wudhu is necessary require a new wudhu as per Ihtiyat-e-Wajib, (Imam Khomeini). What this means is if a woman has made wudhu for salat and if she decides to touch the script of the Qur'an she needs to do wudhu .after salat again

But, As per Ayatullah Seestani it is wajib (not just ihtiyate wajib) to do wudhu again for the other acts of

.worship that require wudhu

Note: To prevent the blood from gushing out, let the cotton stay in vagina. If the blood .comes out in the midst of the prayers it will be deemed void

Further explanation: If a woman sees a little discharge of blood and as per the signs and verification she is sure its istihadha then, for performing each prayer she should .wash the surface of her vagina, change the cotton and perform Wudhu

Helping Note: Let the cotton stay in vagina. Between ٢ prayers examine it; if no blood .is seen, renewing the Wudhu is not necessary

(Rules for Mutawassitah (Medium flow

Do the ٣ steps of Qaleelah

For the first prayer (recited after the woman sees blood) perform ghusl

From the next day, perform ghusl for the morning prayers everyday. This is as per .Imam Khomeini

Also, according to Ayatullah Seestani, if a woman performs ghusl for the afternoon prayers, she should perform ghusl the next day in the morning. In this scenario a ghusl in the morning is required too. That is, if she performs first ghusl in the .afternoon then she needs to perform the next ghusl in the morning, next day

Note: All other kinds of worship where wudhu is necessary should be done with a new wudhu as per Ihtiyat-e-Wajib, (Imam Khomeini). What this means is if a woman has made wudhu for salat and if she decides to touch the script of the Qur'an she needs to .do wudhu again after salat

As per Ayatullah Seestani its wajib to do wudhu again for the other

.acts of worship that require wudhu

Another important point: Ayatullah Seestani says that a woman should perform the ghusl first and then do wudhu as per Ihtiyat-e-Wajib.Whereas,Imam Khomeini says it .does not matter if one performs ghusl first or wudhu

Further explanation: If a woman sees medium discharge of blood and as per the signs and verification she is sure it is istihadha then, for performing each prayer she should wash the surface of her vagina, change the cotton and perform Wudhu and in .addition perform ghusl if it is the first salat of the day

From the next day in addition to doing the ٣ steps of Qaleelah, she should perform ghusl for the morning prayers only, BUT for the other prayers she should wash the .surface of the vagina, change the cotton and do wudhu for each prayer

(Rules for Katheera (Excessive flow

For each prayer perform one ghusl

Do the ٣ steps of Qaleelah

If praying Asr right after Dhuhr or Isha right after Maghrib, only ٣ ghusls are enough .for the day

Further explanation: If a woman sees excessive discharge of blood and as per the signs and verification if she is sure it is istihadha then, for performing each prayer she should perform ghusl and then wash the surface of the vagina and then change the .cotton and do wudhu

But if a woman is going to pray Asr prayers right after Dhuhr prayers and Isha prayers right after Maghrib Prayers only one ghusl for each set of prayers will suffice. However, between Dhuhr and Asr, Maghrib

.and Isha she must wash, change the cotton and do wudhu

Important Note: As per Ayatullah Seestani wudhu is not needed after the ghusl but if a woman wishes she should do it before ghusl for Katheera. Whereas, Imam Khomeini .says it does not matter if wudhu is made before ghusl or after, but wudhu is required

Change of Intensity of Blood Flow

point

When one sees the intensity of the blood flow increase, then there are different rules :that apply

Change of Flow from Less to More

(Qaleelah to Mutawassitah (Little to Medium flow

(Qaleelah to Katheera (Little to Excessive flow

(Mutawassitah to Katheera (Medium to Excessive flow

:Rules to be followed if the blood flow changes from less to more as stated above

If before prayer: If the intensity of the blood flow changes from less to more, before a :woman prays

.If the flow changes from little to medium then the rules for medium apply

.If the flow changes from little/medium to excessive then the rules for excessive apply

Note: For explanation of rules for little flow, medium flow and excessive, refer to the .rules of Istihadha

During prayers: If a woman feels while praying that the intensity of the blood flow :changed from less to more

If by discontinuing the prayers there is no fear that they will become Qadha, then a woman should discontinue praying and take care of the duty as per the rules, then

.perform prayers

Further explanation: If a woman starts praying and realizes that the blood flow has increased then she should see if there is enough time left so that her prayers do not .get Qadha

.If there is enough time left then she should discontinue her prayers

After discontinuing her prayers she should check to see if the flow has increased to .medium or excessive istihadha, and then follow the rules accordingly

If there is not enough time left, then she should not discontinue the prayers. She should complete the prayers, then check to see if the intensity of the flow increased to medium flow or excessive flow. Follow the rules accordingly, and then repeat the .prayer again with the intention of Qadha

Change of Flow from More to Less

(Katheera to Qaleelah (Excessive to Little

(Katheera to Mutawassitah (Excessive to Medium

(Mutawassitah to Qaleelah (Medium to Little

:Rules to be followed if the blood flow changes from more to less as stated above

For the first prayer a woman should follow the rules as per the state she was in. .Prayers after that are going to be according to the state she is in

Further explanation: If a woman is in the state of Katheera (Excessive flow) and before praying Dhuhr she realizes that she is in the state of Qaleelah (Little) now, she should follow the rules for Katheera for praying Dhuhr and then for Asr she should .follow the rules for Qaleela

If a woman after Dhuhr realizes that state she is not in a state of Katheera anymore but she is in a state of Qaleela now, she should still follow the rules for Katheera for praying Asr and then for Maghrib and the prayers after that she should follow the .rules of Qaleela

Fasting during Istihadha

During Qaleela: A woman

should follow the rules she follows before prayers. With the only exception that a cotton should be inserted inside the vagina to prevent the blood from gushing out. (As (per Imam Khomeini this is Ihtiyat-e-Wajib for all the states of istihadha

During Mutawassitah: A woman should follow the rules she follows before prayers. With the only exception that a cotton should be inserted inside the vagina to prevent .the blood from gushing out

During Katheera: A woman should perform ghusl, the evening before for prayers of .Maghrib

...And

Perform ghusl for each prayer if there is not going to be a gap between the prayers. For example if she performs ghusl for Maghrib and then prays Isha right after .Maghrib, then another ghusl is not needed

...And

.Insert cotton inside the vagina, to prevent the blood from gushing out

Note: Ayatullah Seestani says that it is not a problem if the blood gushes out during the fast, and the fast is valid, but she has to prevent the blood from gushing out of her .vagina during her prayers

Sex during Istihadha

.During the state of Qaleelah: Rules of Qaleelah (Under 'Rules of Istihadha') apply

.During the state of Mutawassitah: Must have ghusl before sex

During the state of Katheera: Must have ghusl before sex. But if sex is performed .soon after prayers, ghusl is not necessary

Note: Ayatullah Seestani says that ghusl is not needed before sex in any of the three (conditions of istihadha. (Performing ghusl is Ihtiyat-e-Mustahab

Miscellaneous Points regarding Istihadha

According to Ayatullah Seestani if a woman is not sure if she is in a state

Mutawassitah or Qaleelah she should consider it as Qaleelah. Another scenario would be if a woman is not sure if she is in a state of Katheera or Mutawassitah. In this case she should consider it to be Mutawassitah. In other words when in doubt she must .always go with the lesser one

If a woman delays her prayers thinking that her Istihadha will stop before the salat becomes Qadha, then it is okay to do so as long as she does not delay her prayers so .long that they become Qadha

Salatul Ayat is the prayers that are obligatory at the time of natural calamities for example, an earthquake, a lunar eclipse, or a solar eclipse etc. Salatul Ayat is obligatory on a woman who is experiencing Istihadha. All the rules required for a woman in istihadha during the other obligatory prayers are also required for this (.salat. (Please note: Same rules apply for all the obligatory prayers

(Haidh (Menstruation or Period

point

Haidh is a type of blood that is discharged from the womb of a woman every month. :In order to better understand haidh let us follow the eight simple steps below

Verification

.If the blood seen is other than what is stated below, then it is haidh

If the blood is not of istihadha

(If the blood is not of nifas (blood seen after childbirth

If the blood is not from a boil or surgery

Signs

:Blood seen at the time of haidh usually has its own distinctive features

It is red color or darker, sometimes even black

It is

thick

It is warm

It gushes out with force and is accompanied with burning

Ensuring it is Haidh

In order to ensure that the blood seen falls into the category of haidh, the following :conditions must be met

The blood seen is not less than ٣ days

The blood is seen for ٣ days in a row

Continuous flow of blood for ٣ days

In the beginning of the cycle (in some cases) blood is visible, later exists internally (for .a few days in the vagina) and after some time it starts flowing again

The total duration of haidh is not more than ١٠ days

The blood is seen by a woman who is older than ٩ years according to the lunar (calendar (approximately ٨ ½ years solar calendar

*The blood is seen by a woman before she goes through menopause

.Between ٢ cycles of menstruation, there should be at least a ١٠-day gap

Note: Sayyid (Women from the progeny of the Prophet) may get their periods till the age of ٦٠ as per the lunar calendar. Non Sayyid may get periods until the age of ٥٠ as .per the lunar calendar, as per Islamic Laws

Categories of women

:According to the rules of haidh women can be classified into six categories

Women who have a habit of time and duration: This is a woman who sees blood at a

.particular date and for a fixed duration, two months in a row

For example: A woman sees blood on the ١٠th of March to the ١٧th of March and then she sees blood on ١٠th of April to the ١٧th of

April. In this case she can be classified under the category of a ‘woman with a habit of .’time and duration

Women who have a habit of duration: When a woman sees blood on different dates .but the duration of the flow is the same. This happens two months in a row

For example: A woman sees blood on the ١٠th of March to the ١٧th of March and then she sees blood on the ١٢th of April to the ١٩th of April. In this case she can be classified .’under the category of ‘Women who have the habit of duration

Women who have a habit of time: When a woman sees blood at a particular date but .the duration of the discharge varies. This happens two months in a row

For example: A woman sees blood on the ١٠th of March to the ١٧th of March and then she sees blood on ١٠th of April to the ١٨th of April. In this case she can be classified ’.under the category of ‘Women who have a habit of time

Please Note: In the above examples and in other parts of the book, the Gregorian calendar has been used, as it is more familiar to the western reader. The calculations for women who have a habit of time though, require the date of the Islamic lunar .calendar to be consistent

Mudhtaribah: Disordered duration: When a woman sees blood on different dates and .has no fixed duration at all

.Mubtadiyah: Beginner: One who saw blood for the first time

:Nasiyah

Forgetful: When a woman forgets her habit, which means that she has forgotten the .dates and the duration

Important Question: When a woman sees blood for ١٠ days, it is all considered haidh ?(Menses), but if she sees blood for more than ١٠ days, then what

If blood is seen for more than ١٠ days, then she must decide which category (categories of women) she fits in and follow the rules from the 'Rules for a woman in – :menses' that follow

Rules for a Woman in Menses

Woman having the habit of time and duration

point

As was mentioned earlier this is a woman who in the last ٢ months has seen blood on a particular date and for a fixed duration. When a woman under this category sees blood for ١٠ days then it is all haidh, but if she sees it for more than ١٠ days then the blood seen during the days of habit is considered part of her period and the rest is .istihadha

'Some scenarios of women having a 'Habit of Time and Duration

Scenario ١: If a woman in the last ٢ months has seen blood for ٧ days but this month she sees blood for ١٠ days, what is her duty? In this situation she should consider all ١٠ .days as 'haidh'. As the flow was not more than ١٠ days

Scenario ٢: If a woman in the last ٢ months has seen blood for ٨ days (Her habit is ٨ days), but this month she sees blood for ١٣ days, what is her duty? In this situation she should consider the first ٨ days as 'haidh' and the ٥ extra days as

istihadha', because the total flow was more than ١٠ days. When a woman's menses' continues for more than ١٠ days then the blood seen during the days of her habit is .haidh and the rest is istihadha

Scenario ٣: If a woman in the last ٢ months has seen blood between the ١٠th and ١٨th BUT this month she saw blood from ٧th to ٢٠th, what is her duty? In this situation she :should do the following

٧th to ٩th.......... is istihadha

١٠th to ١٨th ....is haidh

١٩th to ٢٠th ....is istihadha

Scenario ۴: If a woman in the last two months has seen blood between the ١٠th and ١٨th BUT this month she saw blood between the ١٠th and ٢٠th, then what is her duty? In this situation all ١٠ days is 'haidh', because the flow does not exceed ١٠ days. This .scenario is just like scenario ١

Woman having the habit of duration

point

As was mentioned earlier this is a woman who has seen blood for a fixed duration but not for a fixed time (date wise) in the past ٢ months. When a woman under this category sees blood for ١٠ days (and it has all the signs of haidh) then it is all haidh, but if she sees it for more than ١٠ days then blood seen during the days of habit of .duration is period and the rest is istihadha

'Some scenarios of women who have a 'Habit of Duration

Scenario ١: If a woman in the last two months has seen blood for ٨ days BUT this month she sees it for ١٣ days, what is her

duty? In this situation she should consider first ٨ days as 'haidh' and the rest as 'istihadha', because she had a habit of ٨ days and this month the flow was more than .١٠ days

Scenario ٢: If a woman in the last ٢ months has seen blood for ٨ days BUT this month ?she sees it for ١٠ days, what is her duty

In this situation she should consider all ١٠ days as 'haidh', as the flow was not more .than ١٠ days

Woman who have a habit of time

point

As was mentioned earlier this is a woman who has seen blood on a particular date in the past ٢ months but has no fixed duration. When a woman under this category sees blood for ١٠ days (and it has all the signs of haidh) then it is all haidh, but if she sees :blood for more than ١٠ days then she must follow the guidelines below

If the blood seen has signs of haidh then the number of days it has the signs of haidh is 'haidh', the rest is istihadha. (If the blood has the signs of haidh and the same signs (remain for ١٣ days, then it is as if there were no signs

If the blood has no signs of haidh, and the only way the woman knows it is haidh is because of her habit of time, then she should consult her family, to verify the normal time duration of period experienced by female members of her family. If the majority of the women in her

family have similar durations, she should follow their pattern. In this case the normal .duration in the family is considered to be haidh, and the remaining days is istihadha

If the family members have different durations and it is hard to determine, then a woman must calculate the first ۷ days as part of her menses, and the rest as .istihadha

Note: consulting your family for the number of days means to ask your mother, sisters, paternal aunts and maternal aunts, and grandmothers about their blood cycle (menstruation). Asking about their duration, means to ask how many days do they see ?blood every month

'Some scenarios of women who have a 'Habit of Time

Scenario ۱: This woman since the last ۲ months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow went .'on for ۱۰ days. In this situation all the ten days are considered to be 'haidh

Scenario ۲: This woman since the last ۲ months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow continued for ۱۳ days. If the blood had all the signs of haidh for ۸ days for example, .then this woman should consider ۸ days as being haidh and the rest as istihadha

Scenario ۳: This woman since the last ۲ months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow .carried on for ۱۳ days

There were no signs of haidh. In this situation this woman should consult her family and if for example her family has a habit of ۸ days then this woman should consider ۸ .days as being haidh and ۵ days as istihadha

Scenario ۴: This woman since the last ۲ months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow carried on for ۱۳ days. There were no signs of haidh. In this situation this woman should consult her family and if her family has no particular duration, then she should .consider ۷ days to be haidh and the rest istihadha

Scenario ۵: This woman since the last ۲ months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow carried on for ۱۳ days. There were no signs of haidh. In this situation this woman should consult her family BUT if she has no family, then she should consider ۷ days as .haidh and the rest istihadha

Mudhtaribah: Disordered duration

point

As we mentioned earlier, in the past ۲ months when a woman sees blood on different dates and has no fixed duration at all then she is known as Mudhtaribah. If she sees :blood for more than ۱۰ days then she must follow the guidelines below

If the blood has signs of haidh, then the number of days with signs is haidh and the rest is istihadha. (If the

blood has the signs of haidh and the same signs remain for ۱۳ days, then it is as if .(there were no signs

:If the blood has no signs of haidh then the way to calculate the duration is

A woman should consult her family, to verify the normal time duration of period in the ...family. Once she has a number. Then she should

Use the number ۷ to calculate the of days of haidh and the of days of 'Jum` *' and the (of days of istihadha. (This will be more clear when we get into different scenarios

Jum` *: Jum` means following the rules of both haidh and istihadha at the same time. In the days of Jum`, a woman cannot do the things that are haram in haidh, but must do all the things that are wajib (obligatory) in istihadha. Since salat is obligatory in istihadha along with ghusl (ritual bath) she must perform ghusl and salat. Since sex is .haram (prohibited) in haidh then she should refrain from sex

Some scenarios of Mudhtariba: Disordered Duration

Scenario ۱: This woman in the past ۲ months has seen blood on different dates and the blood flow did not have a fixed duration. She saw blood for ۱۳ days and out of those ۱۳ days there were ۸ days where she saw signs of haidh. In this situation she .should consider ۸ days as haidh and the rest as istihadha

Scenario ۲: This woman in the past ۲ months has seen blood on different dates and the blood flow did

not have a fixed duration. Then this month she saw blood for ۱۳ days, and the blood had no signs of haidh. In this situation she must consult her family, to verify the normal time duration of 'haidh' in the family. Let us suppose the number of days that make up the normal duration of haidh in her family is ۵ days. Since ۵ days is less than ۷ :(the number ۷ is what we discussed in 'B' above), she should follow these guidelines

The duration of her haidh is ۵ days

(The duration of 'Jum`" is ۲ days (Difference between ۵ and ۷

The duration of istihadha is ۶ days

Total duration of blood flow is ۱۳ days

Scenario ۳: This woman in the past ۲ months has seen blood on different dates and the blood flow did not have a fixed duration. This month she saw blood for ۱۳ days. The blood had no signs. In this situation she must consult her family, to verify the normal time duration of 'haidh' in the family. Let us suppose the number of days that is the normal duration of haidh in her family is ۸ days. Since ۸ days is greater than ۷ :(the number ۷ is what we discussed in 'B' above), she should follow these guidelines

The duration of her haidh is ۷ days

(The duration of 'Jum`" is ۱ days (Difference between ۷ and ۸

The duration of istihadha is ۵ days

Total duration of blood flow ۱۳ days

Scenario ۴: This woman in the past ۲

months has seen blood on different dates and the blood flow did not have a fixed duration. This month she saw blood for ١٣ days. The blood had no signs. In this situation she must consult her family, to verify the normal time duration of 'haidh' in the family. Let us suppose the number of days that is the normal duration of haidh in her family is ٧ days. Since ٧ days is the same as ٧ (the number ٧ is what we discussed :in 'B' above), she should follow these guidelines

The duration of her haidh is ٧ days

The duration of 'Jum`" is ٠ days

The duration of istihadha is ۶ days

Total duration of blood flow ١٣ days

Mubtadiyah: Beginner

point

This is a woman who sees blood for the first time. Then she is known as "Mubtadiyah'. If she sees blood for more than ١٠ days then she should follow the same rules as a .woman 'having the habit of time' does

If the blood seen has signs of haidh, the number of days it has the signs of haidh is 'haidh', and the rest is istihadha. (If the blood has the signs of haidh and the same .(signs remain for ١٣ days, then it is as if there were no signs

If the blood has no signs of haidh, then a woman should consult her family, to verify the normal time duration of haidh in the family. If the majority of women in her family have the same number of days, she should follow their

pattern. Then the normal duration in the family is going to be haidh, and the remaining .days is istihadha

If the family members have different durations and it is hard to determine, then she .must calculate according to a ۷-day period, the rest being istihadha

Note: Consulting your family for the of days means asking your mother, sisters, paternal aunts and maternal aunts, and grandmothers about their blood cycle (menstruation). Asking about their duration, means asking how many days do they ?see blood every month

Some scenarios of Mubtadiya: Beginner

Scenario ۱: This woman has seen blood for the first time. The blood flow went on for ۱۰ .'days. In this situation, all the ten days are 'haidh

Scenario ۲: This woman has seen blood for the first time. The blood flow carried on for ۱۳ days. If the blood had all the signs of haidh for ۸ days for example, but did not have the signs of haidh for the last ۵ days, then this woman should consider ۸ days of haidh .and the rest Istihadha

Scenario ۳: This woman has seen blood for the first time. The blood flow carried on for ۱۳ days. There were no signs of haidh. In this situation this woman should consult her family and if for example her family has a habit of ۸ days then this woman should .consider ۸ days as being haidh and ۵ days as istihadha

Scenario ۴: This woman has seen blood for the first time. The blood flow carried on for ۱۳ days. There were no

signs of haidh. In this situation this woman should consult her family and if her family has no particular duration, then she should consider ۷ days as haidh and the rest as .Istihadha

Scenario ۵: This woman has seen blood for the first time. The blood flow carried on for ۱۳ days. There were no signs of haidh. In this situation this woman should consult her family BUT she has no family, then she should consider ۷ days as haidh and the rest as .istihadha

Forgetful: Nasiyah

When a woman forgets her dates and duration she is known as 'nasiyah'. If she sees :blood for more than ۱۰ days then she should follow these guidelines

If the blood has signs of 'haidh' and it lasts no more than ۱۰ days then it is all .'considered 'haidh

If blood has signs of 'haidh' for ۸ days, no signs for ۵ days, and the blood flow lasts ۱۳ .days, then ۸ days is haidh and ۵ days is istihadha

If blood has no signs at all and the flow lasts ۱۳ days, then she should consider ۷ days .'as 'haidh' and the remaining days as 'istihadha

Different Types of Menstruation

Type ۱: This woman is clean the whole month, only sees blood during the days of .menstruation

Type ۲: This woman sees blood (spotting) the whole month, but during the days of .haidh the blood has signs of haidh

Type ۳: This woman is clean the whole month, but during the days of haidh, she sees blood for a couple of days, then there is no

blood for a day or two, then she sees blood again. If this routine continues for ١٠ days
.then it is all haidh. This is as per Imam Khomeini

Note: As per Ayatullah Seestani the days within the period of haidh when one does not see blood should be considered as 'Jum` ', Ihtiyat-e-Wajib, (please refer glossary for .(the meaning of jum` and Ihtiyat-e-Wajib

Qadha Salat

Performing salat is haram while a woman is in haidh, but as soon as she feels that she is done with haidh then she should pray within the time for salat. Below are some :problem scenarios and some solutions

This woman was clean and delayed salat and then got 'haidh'. This woman needs to ,do Qadha for this Salat when she is done with haidh

As she did not pray on time that day and she delayed when she could have prayed on .time

This woman had her period and when it stopped, she had just enough time to take the ritual bath and do wudhu and pray. She delayed it, hence the time for Salat passed. She must do Qadha Salat, because she had enough time to take the ritual bath, .wudhu and pray but she did not

This woman was clean then she saw blood, so she thought it was haidh. Then later she realized that it was not haidh. She should do Qadha prayers for all the prayers she .missed

(Things that are Haram (prohibited) in 'Haidh' (Menses

Worship for which wudhu is required, for example: Salat, Fasting, and Tawaaf of .Ka'aba

.Sex

All the actions that are haram

:in the state of janabat

.It’s Haraam to enter Masjid ul Haram and Masjid un Nabi

Stopping in other mosques and the shrines of Imams is Haraam. Passing through one door and coming out through another door is okay as long as one does not stop in a .Masjid or Shrine of Imams

Placing something in the mosque is Haraam, but picking up something is no problem, according to Imam Khomeini. However as per Ayatullah Seestani a woman cannot place something or pick up something while a woman is Junub or when in the state of .Haidh

Reciting ۴ surahs that contain the Wajib Sajda is Haram: Surah Sajda, Surah Fussilat, Surah Al-Najm and Surah Al-Alaq. According to Imam Khomeini, even reciting one .word of the surahs mentioned above in the state of janabat or haidh is haram

Note: Ayatullah Seestani says that reciting the Surah is not a problem but a woman in the state of haidh or janabat should not recite the ayats that have the Sajda e wajib in them. Surah Sajda Ayat ۱۵, Surah Fussilat Ayat ۳۸, Surah Al-Najm Ayat ۶۲, and Surah .Al-Alaq Ayat ۱۹

.It’s haraam to touch the words of Qur’an with any part of the body

.It’s haraam to touch the names of Allah in any language

It’s Haraam to touch names of Prophets and Imams and Syeda Fatema (SA). as per .Imam Khomeini its Ihtiyat-e-Wajib not to touch the names of the ۱۴ infallibles

Note: As per Ayatullah Seestani its better if a woman does not touch the names of

.the ۱۴ Infallibles in the state of janabat and haidh

Miscellaneous Points regarding Haidh

A pregnant or a breast-feeding woman may also see haidh. Depending on the signs of the blood, if a woman is certain that the blood is haidh (please refer to point ۳ in the section of haidh for ways to be certain), then she should follow the rules of haidh.

(Nifas (Blood of Childbirth

.What is Nifas? Nifas is the blood seen after childbirth, or after a miscarriage

Childbirth: The blood seen as soon as the baby begins to come out of the womb is the blood of nifas. In other words blood seen during childbirth and after childbirth is nifas.

Note: The blood that a pregnant woman sometimes sees before delivery is istihadha or haidh depending on the signs but it is not nifas.

Miscarriage: When a woman sees large clots of blood coming out of the womb, and when one is sure that it is a miscarriage. The blood seen in this case is the blood of nifas.

Nifas can be a maximum of ۱۰ days from the date of delivery or miscarriage. Here is how to calculate the time span of nifas:

.If the blood is seen for ۱۰ days only, then all of it is nifas

:If the blood flow exceeds ۱۰ days, then these guidelines must be followed

If a woman has a habit of duration during 'Haidh', that means this woman sees blood for a fixed period each month, and this woman delivers a baby and sees blood for more than ۱۰ days,

then she must consider the same amount of days as nifas and the rest of the days as .(istihadha. (Check Scenario ١ below, to get a clear understanding

If a woman does not have a habit of time or duration during haidh, that means she is Mudhtaribah, or Nasiyah or Mubtadiya, then she should consider the first ١٠ days as nifas and the rest as istihadha.(Check out Scenario ٢ below to get a clear .(understanding

If a woman has a habit of time and duration during haidh, that means this woman sees blood of haidh on a specific date each month and for a fixed duration, and then she delivers a baby and sees blood for more than ١٠ days, then she should consider the same amount of days of her duration of her period as nifas and the rest as .(istihadha. (Check out scenario ٣ below to get a clear understanding

If a woman has a habit of time during haidh, that means this woman sees blood of haidh on a specific date each month, and then she delivers a baby and sees blood for more than ١٠ days, then she should consider the first ١٠ days as nifas and the rest as .(istihadha. (Check out scenario ۴ below to get a clear understanding

Scenario ١: This woman sees blood for a fixed duration during haidh. She delivered a baby and has been seeing blood for ١٣ days, is this blood all nifas? Let us suppose her ,duration of haidh is ٨ days

then ۸ days will be nifas and the remaining ۵ days will be istihadha. (Please check .(Question ۱ below for another scenario

Scenario ۲: This woman has no fixed duration and no fixed time when she sees blood during haidh. She delivered a baby and has been seeing blood for ۱۳ days, is this blood all nifas? Since this woman has no habit of duration, then she should consider the first ۱۰ days as nifas and the remaining ۳ days as istihadha. (Please check Question ۲ below .(for another scenario

Scenario ۳: This woman has a habit of time and duration during haidh that means she sees blood of haidh on a specific date each month and for a fixed duration. She delivers a baby and sees blood for ۱۴ days., is this blood all nifas? Let us suppose that her duration of haidh is ۷ days, then ۷ days will be nifas and the remaining ۷ days will (be istihadha. (Please check Question ۳ below for another scenario

Scenario ۴: This woman has a habit of time during haidh, which means this woman sees blood of haidh on a specific date each month. She delivers a baby and sees blood for more than ۱۳ days. Then she should consider the first ۱۰ days as nifas and the .(remaining ۳ days as istihadha. (Please check Question ۴ below for another scenario

Question ۱: Keeping scenario ۱ in mind, if a woman who has a habit of duration during haidh, delivers a baby and sees

?blood for ۳۰ days, what is the ruling

.(Answer: The first ۸ days are nifas (her habit of duration of haidh in this scenario

.The next ۱۰ days are going to be counted as istihadha

The next ۸ days are haidh (If it still has the signs of haidh. If it does not have the signs of haidh, then she must consult her family to see if they had the same pattern after .(delivery

The final ۴ days are istihadha

Question ۲: Keeping scenario ۲ in mind, where a woman does not have a habit of time and duration when haidh is concerned, if she delivers a baby and sees blood for ۳۰ ?days, what is the ruling

.(Answer: First ۱۰ days are nifas (since she has no habit of time and duration

.The next ۱۰ days are istihadha

The final ۱۰ days are haidh (if the blood continues to have the signs of haidh. Otherwise if for example, ۸ days had signs, then ۸ count towards haidh and ۲ to istihadha. If for example, the blood had no signs, then she must contact her family for .(the number of days of duration of haidh

Question ۳: Keeping scenario ۳ in mind, when a woman has a habit of time and duration where haidh is concerned – If she delivers a baby on the ۱st of the month and sees blood for ۳۰ days, and her habit is that she sees blood on the ۱۰th to ۱۷th ?every month, what is the ruling

Answer: The first ۷ days are nifas

.(۱st to the ۷th, because this woman has a habit of duration too)

The next ۱۰ days are istihadha (۸th to ۱۷th even though it is the time of her menses, .(she should still consider it as istihadha

The last ۱۳ days are istihadha (۱۸th to ۳۰th, because this woman has a habit of time too (and her time is ۱۰th of the month

Note: According to the rulings of Ayatullah Seestani in order for a woman in such a .case to get haidh again, she must wait until the ۱۰th of the next month

Question ۴: Keeping scenario ۴ in mind that is a woman who has a habit of time only where haidh is concerned - If she delivers a baby and sees blood for ۳۰ days, what is ?the ruling

.(Answer: The first ۱۰ days are nifas (Since she has a habit of time only

.The next ۱۰ days are istihadha

Following days are haidh if the blood seen now is on the days this woman has a habit of seeing each month. Even if the blood lacks the signs of haidh it should still be considered haidh if it falls on the specific time. (Check scenario ۵ for a clear understanding). If it does not fall on the specific time then it is not haidh, it is istihadha even though it has the signs of haidh. (Check scenario ۶ for getting a clear (understanding

Scenario ۵: This woman has a habit of time only, where haidh is concerned. She used to see blood of

haidh on the ۱st of every month. She delivers a baby on the ۱۰th of this month and .sees blood for ۴۰ days. What is the ruling? This scenario has two rulings

Ruling ۱: The first ۱۰ days will be nifas, then the next ۱۰ days is going to be istihadha. Now if this woman sees blood and it falls on the specific date and it has signs of haidh and she sees these signs for ۸ days. Then the first ۱۰ days are nifas (from the ۱۰th to the ۲۰th of this month). Next ۱۰ days are istihadha (from the ۲۰th to the ۳۰th of this month). Next ۸ days are haidh (from the ۱st to the ۸th). Last ۱۲ days are istihadha ((from the ۹th to the۲۰th

Ruling ۲: The first ۱۰ days will be nifas, then the next ۱۰ days will be istihadha. Now if this woman sees blood and it falls on the specific date and it has no signs of haidh, because the date is her specific date when she experiences haidh, it will be considered haidh. But since she does not have a habit of fixed duration (there are no signs of haidh), and if the blood seen exceeds ۱۰ days, then she needs to check with her family to get the number of days. Suppose they say the usual number of days is ۶. ,Then

(First ۱۰ days are nifas (from the ۱۰th to the ۲۰th of this month

Next۱۰ days are istihadha (from the ۲۰th to

(the ۳۰th of this month

(Next ۶ days are haidh (from the ۱st to the ۶th

(Last ۱۴ days are istihadha (from the ۷th to the۲۰th

Scenario ۶: This woman has a habit of time only, where haidh is concerned. She used to see blood of haidh on the ۱st of every month. If she delivers a baby on the ۲nd of ?this month and sees blood for ۳۲ days. What is the ruling

(First ۱۰ days are nifas (from the ۲nd to the ۱۲th of this month

(Next ۱۰ days are istihadha (from the۱۳th to the ۲۳rd of this month

(Next ۶ days are istihadha (from the ۲۴th to the ۳۰th

Last ۶ days are haidh (from the ۱st to the ۷th depending on if one is certain that it is (haidh

In scenario ۶ above istihadha went on for ۱۶ days, because this woman has a habit of .time and her time of haidh was not till the ۱st of the month

Important Note: All the things that are Haraam (prohibited) for a woman who is in .Haidh (menstruating) are Haraam for a woman in Nifas

Fasting Related Issues

Fasting and Istihadha

A woman can fast in Istihadha as long as she follows the guidelines for prayers laid .down in the istihadha section, as per the rulings of Imam Khomeini

Note: As per Ayatullah Seestani if a woman does not take the ghusls for any state of Istihadha their fasts are valid, but she does have to perform ghusls for her salats if needed as per the rulings laid down in the istihadha

.section

Fasting and Haidh

point

If haidh or nifas of a woman stopped and due to various reasons she did not take her Ritual Bath (Ghusl) and the time for morning Adhaan passed, in this case there are two possibilities depending upon whether it was done forgetfully or it was done .deliberately

:If forgetfully

If she genuinely forgot to perform ghusl, then her fast is okay, as long as she performs ghusl whenever she remembers. Suppose she remembers ٢ days later, it is still okay as long as she performs a ghusl soon after remembering. The fasts that she .has done are all valid

After Adhaan one realizes that her haidh stopped before Adhaan. In this case her fast .is valid, as long as she performs ghusl soon after remembering

Haidh of this woman stopped just before Adhaan so she did not have time to do ghusl .or tayammum. In this case her fast is still valid, as long as she takes a ghusl soon

:If deliberately

If a woman deliberately does not perform ghusl (before the morning adhaan) then her fast of Ramadhan or Qadha Fasts of Ramadhan is void. One may ask, how can ?someone deliberately not perform ghusl

There are people who procrastinate things. Sometimes because of laziness one may .deliberately put off performing ghusl

If a woman deliberately does not perform ghusl before the morning Adhaan, for fasts like: Fast of oath, some other obligatory fasts or recommended fasts, it is okay, as .long as she peforms the ghusl soon

:Two very important points to remember regarding haidh and fasting

A woman in

haidh cannot fast in Ramadhan, but she must make up for the fasts she missed due to haidh. She should make up the fasts missed due to haidh with an intention of 'Qadha'.

If a woman sees blood of haidh, even a few seconds before Adhaan of Maghrib, her fast is void and is not counted, and she must make Qadha for it.

Ramadhan and Janabat

point

In the month of Ramadhan, if a woman is Junub (a woman becomes junub due to sexual intercourse, or when she ejaculates) and the time for morning Adhaan arrives, in this case there are two possibilities depending upon whether it was done forgetfully or it was done deliberately.

If forgetfully:

This woman had the intention of getting up early to take the Ritual Bath for Janabat but got up after the morning Adhaan. Since this woman had the intention to take a bath before Adhaan but woke up late, her fast is okay.

This junub (a woman who is in a state after sex before performing the ritual bath) knew that she had to take a ritual bath before Adhaan. She woke up once or twice but did not perform the ritual bath (for different reasons like laziness etc) and went back to sleep. In this case her fast is void.

If a woman forgets to perform the ritual bath for Janabat, her fast is void.

If a woman kept on procrastinating until there was no time left for Ritual Bath or Tayammum (Ablution without water) then her fast is void.

This woman kept on

procrastinating until there was no time left for Ritual bath so she should do Tayammum (Ablution without water) instead of Ritual bath. Once she does Tayammum she should make an intention (Niyyah) of fast and later perform ghusl .otherwise her fast is void

:If deliberately

If a woman deliberately does not take Ritual bath for Janabat, then her fast of Ramadhan or Qadha Fasts of Ramadhan are void. One may ask, how can someone ?deliberately not perform ghusl

There are people who procrastinate things. Sometimes because of laziness one may .deliberately put off performing ghusl

If one deliberately does not perform ghusl before the morning Adhaan, for fasts like: Fast of oath, some other obligatory fasts or recommended fasts, it is okay, as long as .she performs the ghusl soon

Miscellaneous Issues

(Ghusl (Ritual Bath

All ghusls are done in the same way and pattern. They only differ in the Niyyah :(intention). After making intention follow these ٣ steps

First wash the head and neck

.Wash the right side from shoulder to the tip of the toe

.Wash the left side from the shoulder to the tip of the toe

The above ruling is as per Imam Khomeini. According to his rulings one must follow the succession specified above for the ghusl to be valid, meaning the head and neck .first and then the right side and then the left side

Note ١: As per Ayatullah Seestani a woman must wash head and neck first and then it is better to wash the right side first and then the left. If someone after

washing her head and neck washes her left side and then the right side, the ghusl is .still valid as per Ayatullah Seestani

Note ۲: Imagine and divide yourself in ۲ halves. If the water while washing the right side reaches the left side, and vice versa, it is not a problem, and the ghusl is okay. .Make sure to let the water reach all the parts of the body, even under the feet

Note ۳: Imam Khomeini says that wudhu is wajib after taking all the ghusls except .Ghusl Janabat, if someone wants to carry out any acts of worship that require wudhu

But Ayatullah Seestani says wudhu is not necessary after any wajib ghusl nor for .mustahab ghusls that are mentioned in rule number ۶۵۱ of his Risala

(Dress Code, Hijab (Islamic Covering

Observing hijab is obligatory. The body must be covered (in the presence of a Non-Mahram), except the two parts mentioned below. Proper hijab is when the body is .covered in loose clothing so the shape of a woman is not apparent

.The amount of face that is washed during wudhu, without makeup

.Hands from wrist to fingertips

Note: During Salat, if there are no Non-Mahram around, feet need not be covered, .and socks need not be worn

Mahram and Non–Mahram

Mahram: Someone with whom marriage is prohibited. Women need not observe Hijab .in his presence. Example: Father, Brother etc

Non-Mahram: Someone with whom marriage is allowed. One should observe Hijab .(Islamic covering), in his presence. Example: Paternal and maternal cousins

:Mahrams for a woman

Father

Brother

(Paternal uncle (father's brother

(Maternal uncle (mother's brother

,Maternal and paternal grandfathers

and their fathers

Mother's maternal and paternal uncles

Father's maternal and paternal uncles

Half brothers

Husband

Father-in-law

Husband's paternal grandfather, and their fathers

Husband's maternal grandfather, and their fathers

Husband's sons

.Husband's grandsons

Son and sons of her children

Nephew – son of her sister

Nephew – son of her brother

Son-in-law

The remaining men are Non-Mahrams, however there may be exceptions to this rule by way of marriage and with certain conditions explained in detail in the books of Fiqh. A good example: This woman's husband dies, after the days of 'iddat' the brother of .her husband may marry this woman and thus will become her Mahram

A sister's husband is Non-Mahram. As long as one's sister is married to him and is living, he cannot marry his wife's sister. This is why one needs to observe Hijab in his .presence

.Similarly the husband's brothers are also non-mahrams to the wife

Menopause

point

Most women stop menstruating between the ages of ۴۵ to ۵۵, which is called .Menopause

Sayyids (women from the progeny of our Holy Prophet (SAWA))may see haidh up until .the age of ۶۰ as per the Lunar Calendar

BUT Non Sayyids (a woman whose father is not a Sayyid, even if her mother is Sayyid) may see their periods up until the age of ۵۰ as per the Lunar Calendar

.(Which is approximately ۴۸ ½ years Solar Calendar)

As per Imam Khomeini if a Sayyid woman sees blood after the age of ۶۰ Lunar years, even though the blood seen is in her days of habit (haidh), she should consider this blood to be istihadha. She should

follow all the rulings that apply to her. (Please check the Istihadha Section to see what .(type of istihadha she is experiencing

Similarly as per Imam Khomeini if a Non Sayyid sees blood after the age of ۵۰ Lunar Years, even though the blood seen is in her days of habit (haidh), she should consider this blood to be istihadha. She should follow all the rulings that apply to her. (Please .(check the Istihadha Section to see what type of istihadha she is experiencing

Note: As per Ayatullah Seestani a woman may see haidh up until the age of ۶۰ Lunar years (Which is approximately ۵۸ years and ۳ months solar calendar). However, Its ihtiyat-e-mustahab for a Non Sayyid woman between the ages of ۵۰ to ۶۰ Lunar years who sees blood every month to do 'Jum`' (Check Scenario's (۵ thru ۶) of Ayatullah (Seestani ruling

Scenarios (۱ thru ۴) as per Imam Khomeini

Scenario ۱: A Non Sayyid woman who is ۴۲ Lunar years has been seeing blood continuously for a month. She thinks that she should have menopause by now. What ?is the ruling as per Imam Khomeini

Answer: First of all she is a Non Sayyid, she is not yet reached to the age of ۵۰ Lunar years, and therefore she still has time for reaching menopause. Since she is seeing blood and is not ۵۰ yet, she will not be considered as having reached menopause. As a .result the days of her habit would be haidh and all the other days would be istihadha

Scenario ۲: A Non Sayyid

woman who is ۵۱ Lunar Years has been seeing blood around the time of her days of ?habit (haidh). What is the ruling as per Imam Khomeini

Answer: After the age of ۵۰ (Lunar) as per Islamic Jurisprudence a Non Sayyid woman is in Menopause. If she sees any blood even though it might have the signs of haidh etc she should consider it as istihadha. She should follow all the rulings that apply to her. (Please check the Istihadha section to see what type of istihadha she is .(experiencing

Scenario ۳: A Sayyid woman who is ۵۵ Lunar years. She has been seeing blood continuously for a month. She thinks that she should have menopause by now. What ?is the ruling as per Imam Khomeini

Answer: First of all she is a Sayyid, she has not yet reached to the age of ۶۰ Lunar years, and she still has time for reaching menopause. Since she is seeing blood and is not ۶۰ yet, she will not considered as having reached menopause. As a result the days .of her habit will be haidh and all the other days will be istihadha

Scenario ۴: ASayyid woman who is ۶۱ Lunar Years has been seeing blood around the ?time of her days of habit (haidh). What is the ruling as per Imam Khomeini

Answer: After the age of ۶۰ (Lunar) as per Islamic Jurisprudence a Sayyid woman is in Menopause. If she sees any blood even though it might have the signs of haidh etc she should

consider it as istihadha. She should follow all the rulings that apply to her. (Please .(check the Istihadha section to see what type of istihadha she is experiencing

Scenarios (۵ thru ۶) as per Ayatullah Seestani

Scenario ۵: A Non Sayyid woman who is ۵۲ Lunar years. She has been seeing blood continuously for a month. She thinks that she should have menopause by now. What ?is the ruling as per Ayatullah Seestani

Answer: This woman should treat it the days of her habit as haidh and the rest istihadha because this woman is not ۶۰ lunar years yet. However Ayatullah Seestani .says that this woman can do Jum` in the days of haidh, if she wishes

Scenario ۶: A Non Sayyid woman who is ۶۱ Lunar Years has been seeing blood around ?the time of her days of habit (haidh). What is the ruling as per Ayatullah Seestani

Answer: After the age of ۶۰ (Lunar) as per Islamic Jurisprudence a Non Sayyid or Sayyid woman is in Menopause. If she sees any blood even though it might have the signs of haidh etc she should consider it as istihadha. She should follow all the rulings that apply to her. (Please check the Istihadha Section to see what type of istihadha .(she is experiencing

Glossary of Terms

.Adhan: Call to the prayers

(Fajr: Morning time (before sunrise

.Ghusl: A ritual bath according to Islamic Law

.Haidh: Menstruation, period

.Halal: Allowed as per Islamic Law, permissible

.Haram: Things/actions that are prohibited as per Islamic Law

.Hijab: Islamic covering

Iddat: Four months and ۱۰ days waiting period for a woman after her husband

.dies. She can remarry someone else after this waiting period

Ihtiyat-e-Mustahab: When a Mujtahid gives a general ruling along with a recommended option related to that ruling. His recommendation is basically a precautionary measure. The Muqallid (follower) can act either way i.e. act according to the general ruling or the recommendation. The follower must follow at the least the .general ruling. The follower cannot follow any other Mujtahid on this issue

Ihtiyat-e-Wajib: Ihtiyat-e-Wajib is not a fatwa (ruling) and the follower must follow the precautionary measure suggested by the Mujtahid he/she is following OR follow .another Mujtahid (on this issue) to whom it is permissible to do Taqlid

.Istihadha: Blood seen by women, which is not blood of Haidh nor Nifas

.Janabat: After having sex a woman enters into the state of Janabat

Jum`: Jum` means keeping haidh and istihadha both in mind. In the days of Jum`, a woman cannot do the things that are haram in haidh, but must do all the things that are wajib (obligatory) in istihadha. Since Salat is obligatory in Istihadha along with ghusl (Ritual bath) she must perform ghusl and Salat. Whereas sex is Haram .(Prohibited) in Haidh, and as a result she should refrain from sex

Junub: A woman who is in the state of janabat, that is after sexual intercourse, or after semen comes out in sleep or after sexual intercourse and before performing .ghusl

.Katheera: Excessive flow of Istihadha blood

.Maghrib: The time after sunset

.Mahram: Someone with whom marriage is prohibited. Example: Father, Brother

Marja`: A Mujtahid who is

a source of emulation in Islamic practices for the Shia populous. Maraaji' is the plural .` of Marja

.(Masjid ul Haram: Ka'aba and the mosque surrounding it (Except Safa and Marwa

.Masjid ul Nabi: Mosque of the Holy Prophet (SAWA) in Madina

.Mubtadiyah: Beginner, the one who sees the blood of Haidh for the first time

Mudhtaribah: A woman who has neither specific dates nor a fixed duration as far as .Haidh is concerned

Mujtahid: An Islamic jurist capable of independent derivation of legal rulings from the .Islamic sources of law

.Mutawassitah: Medium flow of Istihadha blood

.Nasiyah: Forgetful, the one who forgets the dates and the duration of her period

.Nifas: Blood seen by women after childbirth or after miscarriage

.Niyyah: Intention behind performing an act of worship

Non-Mahram: Someone with whom marriage is allowed. One should observe Hijab .(Islamic covering), in his presence. Example: Paternal and maternal cousins

.Non-Sayyid: A woman who is not from the Holy Prophet's family

Qadha: A prayer or a duty that one makes up after not performing it within its .prescribed time

.Qaleelah: Little flow of Istihadha blood

Ramadhan: The ٩th holy month in the Islamic calendar in which Muslims fast during .the day

Sajda: Prostration

Salat: Prayers

.Salat-ul Asr: Mid after noon prayers

.Salat-ul Fajr: Morning prayers

.Salat-ul Isha: The evening prayer said after Maghrib prayers

.Salat-ul Maghrib: Prayer said at the time of sunset

.Salat-udh Dhuhr: Noon prayer

.Surah: A chapter of The Holy Qur'an

(Sayyid: A woman who is from the progeny of the Holy Prophet (SAWA

.Tahir: Pure as per Islamic Law

.Tawaaf: Circumambulating around Holy Ka'aba

Tayammum: A way of purifying without the use of

water. Tayammum is used as a substitute for Wudhu and/or Ghusl if water is not .available

Wajib: Obligatory actions that must be performed and by not performing them one .will incur Allah's punishment

.Wajib Sajda: Obligatory prostration

Wudhu: A way of purifying, which is necessary before praying, before Tawaaf and other acts of worship where ritual purification is a pre-requisite. Wudhu is done with .water

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.(Ehkaam e Banovan (Compiled by Mohammed Vahidi

.(Tehreer ul-Vaseelah (Imam Khomeini

Changes after Printing

Page ۴۲: But Ayatullah Seestani says wudhu is not necessary after any wajib ghusl nor .for mustahab ghusls that are mentioned in rule number ۶۵۱ of his Risala

.Page ۴۳: Step brother is not a Mahram

:Page ۴۸: Definition of Ihtiyat e Mustahab

When a Mujtahid gives a general ruling along with a recommended option related to that ruling. His recommendation is basically a precautionary measure. The Muqallid (follower) can act either way i.e. act according to the general ruling or the recommendation. The follower must follow at the least the general ruling. The

.follower cannot follow any other Mujtahid on this issue

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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